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end what is left of private war ; but as states are made up of individuals, their public conduct is not likely to be on a higher ethical plan than is the private conduct of the majority of their citizens.

C. W. TURNER.

MODERN ENGLISH: ITS GROWTH AND PRESENT USE. By George Philip Krapp. New York: Charles Scribner's Sons. 1909.

The volume on *Modern English*, by Professor George Philip Krapp, of the University of Cincinnati, is a notable contribution to the history of our language by one of the younger generation of American scholars. In general plan, the work may be said to occupy a position midway between Lounsbury and Emerson, with some of the excellent features familiar in the more recent works by Bradley and by Greenough and Kittredge. But Dr. Krapp has struck out a new path for himself, in the content of his volume, and particularly in the treatment of the theme. We must say that his point of view is one that has long seemed to us the sensible and the scholarly one ; though the authority of a ripe scholar is needed to maintain it. Dr. Krapp is bold enough to assert that, upon questions of "good English,"—that more or less veiled divinity of the older rhetoricians and grammarians,—as well as upon many points of linguistic history, it is not wise to be dogmatic. Certain facts of philology or of phonetics are facts, and may be accurately determined and rigidly stated. But standards of usage have shifted, are shifting, and will continue to shift ; moreover, even for the living speech, it is more than embarrassing, it is impossible, to determine what is the absolutely correct. The broad and, we should say, the scholarly, view taken by Dr. Krapp throughout may be illustrated by the following passage from the close of his chapter on "English Grammar" (page 323): "Book grammar is inadequate as a guide ; it is even at times false and misleading. The best grammar ever written is only a skeleton of the speech of some past period. To set book grammar up as the test and the source of authority in language inevitably leads to a stiff, artificial, and unexpressive use of language. The real guide to good grammar, to good English in all respects, is to be found

in the living speech." And as a further illustration, we may refer to the suspended judgment as to the use of *like* as a conjunction (page 320), or to the amusing passage revealing the conflict of the dictionaries over the pronunciation of *patron* and *matron* and their derivatives (page 164).

While this attitude toward dogmatism seems the sane attitude, it may be well to remark that, in the hands of an ill-prepared teacher, Dr. Krapp's book might lead to a dangerous unsettling of opinions; and we fear that, except in skilful hands, the book might prove confusing to the pupil.

There occur a few obvious misprints and errors, but it is not our purpose to catalogue these, since they are in no case vital. But we find a graver fault in the occasional obscurity or awkwardness of style. Among the excellences of the book, we should note the brief but lucid treatment of phonetics in the chapter on "English Sounds," which should prove of great use to the pupil in the correct understanding of linguistic changes; and the richness and aptness of illustrative quotations in all parts of the book. On the whole, though it is perhaps somewhat too eclectic, we know of no book that will give a clearer survey of the history of the language. PIERCE BUTLER.

CHRISTIAN IDEAS AND IDEALS. An Outline of Christian Ethical Theory. By R. L. Ottley, Canon of Christ Church; Regius Professor of Pastoral Theology and Hon. Fellow of Pembroke College, Oxford. New York: Longmans, Green & Co. 1909.

Dr. R. L. Ottley, successor to the late Robert Campbell Moberly in the Regius Professorship of Pastoral Theology at Oxford, has been widely known as a scholarly theologian since the publication of his work entitled *The Doctrine of the Incarnation*, and especially since his Bampton lectures on "Aspects of the Old Testament." In the work now before us he appears as not merely a 'closet' theologian or philosopher, but as one who is thoroughly alive to the social questions and problems of the present day. In view of his treatment of these problems, Dr. Ottley may fairly be set down as a Christian Socialist; a type of thinker that one is not apt to associate with venerable and con-